

THE
CAMBRO-BRITON.

JANUARY, 1821.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS
NOSTRA IGNOTA SUNT. CICERO *de Legibus.*

THE TRIADS.—No. XV.

—♦♦♦—
TRIADS OF THE ISLE OF BRITAIN*.

LXV. THE three Families of Royalty that were taken to prison, from the great great grandfather to the great grandchildren, without leaving one of them to escape: first, the family of Llyr Llediaith, that were carried captive as far as Rome by the Caisarians; second, the family of Madawg ab Medron, that were in prison with the Gwyddyl Fichti, in Alban; third, the family of Gair ab Geirion, lord of Geirionydd, by the vote of country and nation, in the prison of Oeth and Anoeth, and of those nor one nor other escaping. It was the most complete captivity ever known that took place with respect to these families.

[The name of Llyr, the grandfather of Caractacus, is mentioned in several Triads inserted in former numbers of this work, and the imprisonment here recorded is explained in Triads XXII and XXXIX, already translated†, which give an account of the family of Bran ab Llyr being taken to Rome as hostages for Caradawg. The phrase from *gorhendaid* to *gorwyrion*, or from the *great great grandfather* to the *great grandchildren*, implies that all the family possibly living were taken.—There are no documents known to us, which throw any light upon the imprisonment of Madawg ab Medron by the Gwyddelian, or Woodland, Fichti, in Scotland. The event is supposed to have occurred in the seventh century.—The captivity of Gair ab Geirion has more in it of the character of mythology than of clear history. In the wildest parts of the Snowdon Mountains there is a small district bearing the name of Geirionydd, with a lake therein also so called, on the edge of which are some vestiges of a building, said by

* Arch. of Wales, vol. ii. p. 63. Tr. 61—64.

† Vol. i. pp. 169 & 282.

tradition to have been the dwelling of the bard Taliesin, and he says himself, that he lived by the lake of Geirionydd*.—To these instances of extreme captivity the following passage, from the Mabinogi of Culhwch, is added, as having an allusion to similar events:—"What person do we hear wailing in this house of stone? Truly, there is room for him to wail; who is here? Mabon ab Modron is here in prison, and no one was ever so severely confined in prison before; not even in the prison of Lludd ab Eiraint, nor in the prison of Graid ab Eri." We are equally in the dark as to the castle and prison of Oeth and Anoeth, wherein, according to another Triad, Arthur was confined for three nights; and which is also mentioned in the tale of Culhwch, in the speech of Arthur's porter,—“What tidings! as to what I have, it is beyond every thing in all my life.—I have been heretofore where thou didst slay the thousand and ten sons of Du-cwm; I have been heretofore in the regions of the East, when thou didst conquer Greece; I have been heretofore in the city of Oeth and Anoeth, and in Mevenyr; but, by the ninefold protection of a king! gallant men have we seen there, yet I never saw a man like him who is now before the gate.” Triads L of the first and XLIX of the second of the two first series are thus:—“The three Supreme Prisoners of the Isle of Britain: Llyr Lle-diaith, in the prison of Eurosdydd Wledig a Mabon, son of Modron (Madawg, son of Medron), and Gair, son of Geirioed (Gwair ab Gweirioed); and one was more eminent than the three, who was for three nights in the prison of the castle of Oeth and Anoeth, and was, during three nights, in prison by Gwen Pendragon; and was for three nights in a prison of illusion, under the stone of Echymaint; and that pre-eminent prisoner was Arthur; and one youth delivered him from the three prisons, and that youth was Goreu, the son of Constantine, his cousin.”]

LXVI. The three Archbishoprics of the Isle of Britain: first, Llandav, by the grace of Lleurwg ab Coel ab Cyllin, who first granted lands and privilege of country to those, who dedicated themselves to the faith in Christ; second, Caer Evrawg, by the grace of the Emperor Constantine, being the first of the emperors in Rome, who became connected with the faith in Christ; third, Llundain, by the grace of the Emperor Maxen Wledig. Afterwards, there were Caerllion ar Wysg, and Celliwig in Cernyw, and Caer Rhianedd in the North; and at present there are Mynyw, and Caer Evrawg, and Caer Gaint.

* See Vol. i. of this work, p. 11.

[Triad XXXIX, in a preceding number*, is another memorial of the founding of Llandav (Llandaff) by Llewrg, or Lucius.—Caer Rhianedd, or the castle of the Maidens, may be presumed not to designate Edinburgh, but rather a mistake for Rhionydd, which occurs in a subsequent Triad, as the name of St. Andrews. Llundain, Mynyw, Caer Ewrawg, and Caer Gaint are London, St. David's, York, and Canterbury.]

LXVII. The three Supreme Thrones of the Isle of Britain: first, Llundain; second, Caerllion ar Wysg; and third, Caer Ewrawg.

[The thrones of London, Caerllion, and York may here mean either ecclesiastical, legal, or royal; most probably the latter.]

LXVIII. The three Tribe Thrones of the Isle of Britain: one, Caerllion ar Wysg, where Arthur is chief of right, and Dewi Sant ab Cunedda Wledig is chief bishop, and Maelgwn Gwynedd is chief elder; second, Celliwig in Cernyw, where Arthur is chief of right, and Bedwini is chief bishop, and Caradawg Vreichvras is chief elder; and third, Penrhyn Rhionydd in the North, where Arthur is chief of right, and Cyndeyrn Garthwys is chief bishop, and Gwrthmwl Wledig is chief elder.

[The term *Penrhaith*, head of right or vote, implies a title conferred by election, or vote of the country. Probably, Celliwig, in Cornwall, might have been the same as Tintagel. Penrhyn Rhionydd, or Promontory of Rhionydd, was the name for St. Andrews, over which Cyndeyrn, or Kentigern, presided. The names of Cunedda, Maelgwn, Caradawg Brawny Arm, and Gwrthmwl frequently occur in our old poetry, but particularly Maelgwn of Venedotia, the father of Elfin, the patron of Taliesin. Triad VII, in the first of the other two series, agrees with the above Triad.]

TRIADS OF WISDOM†.

121. The three impulses of folly: an impulse of war, weapon to weapon, or killing for killing; an impulse of law, punishment for punishment; and an impulse of hatred, slander for slander.

122. The three impulses of wisdom: instruction for instruction, wit for wit, and love for love, or, (by another copy,) favour for favour.

* Vol. i. p. 282.

† Arch. of Wales, vol. iii. p. 213.

123. Three things easily seen with one eye half open: the events of nature, the laws of equity, and the demands of love; and, in the same manner, it is equally easy to see their contrasts: which are, mischief, hate, and injustice, or, (by another reading,) untruth.

124. The three indexes of truth: word, action, and the effort of genius; and from these shall be obtained whatsoever is true; and, where the three shall meet in one, there will be had a certainty of truth.

125. The three indispensables of good counsel: to bear good will, freedom of speech, and to understand the cause.

126. Three things, as to which there need be no concern but they shall be obtained: some prosperity, where great exertion shall be made for it; some respect, where it shall be greatly merited; and some wisdom, where it shall be greatly studied.

127. Three things that see in the dark: love, genius, and conscience.

128. Three things that see nothing, however great the light may be: lust, hatred, and idleness.

129. Three things that will be done in the dark by will and choice: what is done by violence, what is done by lust, and what is done by a fribble.

130. Three things which a person seeing sees nothing else: pride ornamental, excess of wealth advantageous, and idleness a blessing.

THE WISDOM OF CATWG.

HIS MAXIMS DELIVERED TO TALIESIN, CHIEF OF
BARDS, ON HIS TAKING LEAVE OF HIM*.

TACITURNITY is the mother of all discretion.

Patience is the mother of all wisdom.

Wit is the mother of all knowledge.

Order is the mother of all investigation.

Necessity is the mother of every art.

Virtue is the mother of all happiness.

Exertion is the mother of every excellence.

Genius is the mother of all poetry.

Consideration is the mother of all understanding.

* Arch. of Wales, vol. iii. p. 59.

Inconsideration is the mother of every fault,
 Use is the mother of every mastery.
 Fortitude is the mother of every victory,
 Conscience is the mother of all morality,
 Love is the mother of all piety.

THE OPTIMATES OF CATWG*.

The best of powers is intellect :
 The best of intellects is the understanding :
 The best of the understanding is wit :
 The best of wit is selection :
 The best of selection is wealth :
 The best of wealth is wisdom :
 The best of wisdom is goodness :
 The best of goodness is love :
 The best of love is (the love of) peace :
 The best of peace is the peace of God.

EXCERPTA.

THE following letter relates to a subject, which has before undergone a partial discussion in this work,—the elementary structure of the Welsh tongue†. However, to those who take any interest in philological inquiries, these additional observations, and especially as proceeding from a person so well qualified to investigate the point, cannot but prove acceptable. If, as the writer seems to have anticipated, some may deem his remarks rather visionary, it can only be because they have not sufficiently considered those minute principles, which formed the original basis of all human speech. And, if we find these simple elements more discernible in the Welsh than in most other languages, the circumstance must necessarily be admitted as an incontestible proof of its primitive character, and, consequently, of its antiquity. For this reason, the succeeding letter of MEIRION has been selected as particularly worthy of republication in these pages.

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* Arch. of Wales, vol. iii. p. 68.

† See vol. i. pp. 81 & 161.—ED.

STRUCTURE OF THE WELSH LANGUAGE.

“ To the *Editor of the Monthly Magazine**.

“ SIR,—The communications, which have already appeared in the *Monthly Magazine* with respect to language, promise much valuable information: and they indicate, that men of science begin to cultivate this branch of learning with that attention, which it deserves. Circumstances having directed my pursuits to the investigation of the Welsh tongue, it has been continued closely for many years, chiefly from the pleasure it afforded; and it bids fair ultimately to unfold things, which appear to me extraordinary and surprising, compared with what is known to the world on the subject in general. Permit me, therefore, Sir, to bring to notice a few remarkable discoveries from the language just mentioned.

“ In the first place, there are in it thirty-six letters, being, I believe, the exact amount of the powers of articulation. The vowel sounds, unconnected with consonants, imply motion or action in various times. All the possible changes of simple sounds, or primary combinations of vowels and consonants, such as *ab, ci, da, eb*, and the like, are about three hundred. These sounds, having respectively a fixed abstract meaning, constitute the basis, from which every longer word is regularly formed in all its parts. Some of the simple sounds stand always for principals, or nouns, and others remain as qualities; and the latter, generally dropping their vowels, are prefixed to the others in forming the first sort of compounds, which are monosyllables, like *bod, cad, mam*, and *pen*. All words of this kind, that have a common basis, do necessarily preserve the fundamental idea originally annexed to such basis, however qualified by different prefixes, for the sake of discrimination and multiplying of terms. This may be illustrated by putting the qualifying prefixes *cy, fy, gy, hy, ly, ny, py, ry, sy*, to the noun *en*, which form the following class of words:—

- Cen*—what is foremost or uppermost: a point, a head.
- Fen*—what has aptness to proceed, or to flow: a breath.
- Gen*—intellect or soul: organ of utterance; a mouth.
- Hen*—what is fully advanced or matured: old.
- Len*—what is over or covering: a veil.
- Nen*—what spreads over: a vault or canopy; the sky.
- Pen*—what is superior: a head, a top; chief.

* Vol. ii. p. 542.

Ren—the supreme, the most high: God.

Sen—what is put forward or conspicuous: a stigma.

“All words of one syllable, like those last mentioned, become verbs, when they are farther compounded by affixing a vowel. The terminations of verbs, which are generally considered as mere arbitrary signs of the different inflexions, are real words with appropriate meanings descriptive of such modes or times, for which they stand, and are so used separately.

“In the next place, those elementary sounds, with such meanings as are annexed to them in Welsh, explain abstractedly most words in different languages, agreeable to the appropriate significations given to them. That the hint may receive some illustration, two or three examples shall be given; and first, when the fundamental idea is preserved through a whole class of words:

SY (existing as a quality or agent) that sends, forces, raises, or shoots out from a point in any direction.

BAL (*by* the agent and *al* the element) what is sent, impelled, raised, or projected, from a point in any direction.

“Now, let the reader turn in his mind all the words he can collect in different languages, beginning with *Sy* and with *Bal*, he will then, perhaps, fancy, that he perceives these two leading ideas preserved throughout*. For the sake of brevity, one instance shall suffice with respect to particular words. The appropriate import of the English word *Run* is well known: the abstract meaning of the same sound in Welsh, by considering its component parts, would be *excess of energy* or *activity*; but it is appropriated in Welsh to express *agitation* or *shivering*, and the word *Rhéd*, which also implies *excess of motion*, is used synonymously with *Run* in English. The prefix used to both words is *Ry* or *Re*, *over*, *much*, *to excess*; and, perhaps, this fixes the meaning of the common prefix *Re*, implying *over* or past a given point, as in *Reverse* and the like.

“Lest this article should run too long, I must conclude with barely enumerating a few particulars more, which may be enlarged upon at a future opportunity.

“All the simple sounds are reserved to convey general or abstract ideas, and not particular things. The primary compounds

* Several instances of words in various languages, in which *bal* predominates, may be found in the first volume of the Cambrian Register, p. 7. *et seq.*

express the most general and particular things. The combination of several sounds, or long words, express the more complex ideas.

“Such a regular system of speech seems to prove, that man originally made use of only simple sounds to convey ideas, or that the mind, without communication, received it in its more complex form, or—that language was imparted to the first man perfectly constructed.

“A very great number of compound words, resolvable to their primitives in Welsh, run through many languages.

“There are, in the Welsh, words perfectly similar in sound to the mythologic names of the antient world, answering to most of the explanations given by Gebelin and Bryant. It would be difficult to adduce a single article or form of construction in the Hebrew grammar, which is not to be found in Welsh; and there are many whole sentences in both languages precisely the same, in the very words. The Irish and Welsh are, fundamentally, the same, but differing much in dialect and pronunciation. The Sclavonic, Breton, and Welsh, are one language, with but little variation of dialect, which I conceive to be an important discovery. The Sclavons and Welsh having been a separate people from a very remote period militates greatly against the common notion of the instability of language.

“There is not the least difference between the language of the laws of Hywel in the tenth or of Geoffrey of Monmouth’s History in the twelfth century and that now spoken in Wales.

“Some may be apt to condemn the above as rather visionary; but, if any should be inclined to point out what seems improbable, perhaps I may be able to bring forward many extraordinary proofs in support of what is advanced.

“Your’s, &c.

MEIRION.”

ANCIENT MANUSCRIPTS.

REV. EDWARD LLWYD’S COLLECTION.

It is well known to the readers of Welsh literature that the Rev. Edward Llwyd, the celebrated author of *Archæologia Britannica*, had formed a valuable and extensive collection of Welsh MSS. These consisted as well of ancient MSS. as of others of his own writing, which had a more immediate reference to the great plan, he had in contemplation, of publishing a second vo-

lume of his elaborate work, and which the want of adequate encouragement seems to have prevented him from accomplishing. In some observations on the present state of Welsh MSS., prefixed to one of the volumes of the "Archæology of Wales," it is stated, that Mr. Llwyd "*left* this collection to Sir John Sebright." This, however, was not strictly the fact; for it appears from some letters, preserved amongst the Harleian MSS.* in the British Museum, that the collection in question was, in fact, *sold* to Sir Thomas Seabright, for the benefit of Mr. Llwyd's estate. This happened in 1713, four years after Mr. Llwyd's death: and we are also informed by the same documents, that this sale was not effected until both the University and Jesus College had refused to become purchasers, a circumstance, which is the more remarkable, as it was well known at the time, that, had Mr. Llwyd's affairs permitted him, it was his intention to bequeath his collection equally between Jesus College and the University. What the motives were, that occasioned the rejection of so favourable an opportunity for preserving these valuable remains, it would now, perhaps, be vain to enquire; but it has, unfortunately, become a matter of serious regret, that the learned bodies alluded to were not actuated, on the occasion, by a more zealous spirit, considering the untoward fate, to which these MSS. have since been consigned.

It farther appears from the documents above quoted, that, after the contract with Sir Thomas Seabright had been completed; Lord Oxford, ignorant of the circumstance, made overtures for the purchase of all these MSS., which, if they had fortunately become his property, would, no doubt, have now formed a part of the famous Harleian collection. But a singular and mortifying fatality seems to have, altogether, attended Mr. Llwyd's labours in this instance,—excluded, as they were, from Jesus College, the Bodleian Library, and the British Museum, in either of which depositaries they would have found a secure asylum. The MSS., thus bought by Sir Thomas Seabright, were afterwards sold, and became the property of different purchasers, among whom were Mr. Johnes of Hafod, and Sir W. W. Wynn. Such, as had fallen to the lot of the former gentleman, were consumed in the fire, which unfortunately destroyed his elegant mansion about twelve years ago; and most of those, purchased by Sir W. W.

* Vol. 3777. p. 11.

Wynn, met subsequently with a similar fate at the house of a person in London, to whom they had been sent for the purpose of being bound. The writer of this account believes also, that some catastrophe has befallen another portion of this collection; but he has no precise remembrance of the particulars, nor is he aware, if any of these ill-fated MSS. still remain, where they are to be found.

The following details, relating to the MSS. purchased by Sir W. W. Wynn, with the accompanying remarks, cannot fail to be interesting, affording, as they do, the only consolation now left, —that of knowing the value of one portion at least of the literary stores, thus irretrievably lost. The catalogue comprises, likewise, it will be seen, some other part of the Wynnstay collection unhappily involved in the same calamity: and it must enhance its interest to mention, that it was the work of that learned individual, the late Rev. Peter Roberts, whose memory must ever be dear to the admirers of our national literature.

* * *

Some Account of MSS., which lately belonged to the valuable collection of Sir W. W. Wynn, Bart. and were unfortunately destroyed by the fire in Covent Garden.

The loss of MSS. is one, which, though its more immediate estimation must regard the personal property in them, must also be considered as affecting the public interest, according to their importance to the literature of the country. It is, therefore, with great regret in both respects that another loss, similar to the one at Hafod, is recorded, which will be deeply felt by all, who are interested in the antiquities of Wales or Ireland.

The collection of MSS. at Wynnstay is undoubtedly one of the best in Wales, and particularly as to the number of Welsh MSS.; and it had lately been enriched by a large number from the collection of the celebrated Lhwyd, the author of the *Archæologia*, purchased at the sale of the Seabright MSS. The principal part of this addition, and several of the MSS. of the previous collection being in want of new binding, it was judged expedient to send them to London for that purpose. The misfortune, that has befallen them there, has left little more to alleviate the regret for the loss than the power of stating generally what they contained, which is the more to be lamented, as it is well known

to have been the intention of their liberal owner to have had some of the most important published, and that he is indulgent in permitting every person the use of his collection.

MSS. LOST.

The WHITE BOOK of HERGEST.

This was one, and probably the latest, of two books, which bear the name of Hergest. The oldest, called the Red Book of Hergest, is now in the Library of Jesus College, Oxford*. Both were miscellaneous collections in prose and verse. The White Book was particularly valuable as containing some old Welsh laws, and, particularly, a Specification of the Charter of Hywel Dda, which was not known to Wotton, and which explained much of the motives and purpose of that prince in his revisal of the Welsh laws. A copy of this is at present in the possession of Sir W. W. Wynn. The remainder consisted of religious tracts, one on heraldry, historical notices, and poems. Most of the latter are still to be found in other collections at Wynnstay.

Four Copies of the LAWS of HYWEL DDA, whole or in part.

Four Copies of GEOFFREY of MONMOUTH'S HISTORY, one in Latin, the remainder, I believe, in Welsh. [One of the Welsh copies appeared to have been written about the latter end of the thirteenth or the beginning of the fourteenth century, at the latest, and was remarkable for the correct orthography of the proper names. In a note at the end, but which was written in a later hand, this copy was said to have been taken from the last copy published by Geoffrey.]

A WELSH CHRONICLE.

The STATUTE OF WESTMINSTER.

An ESSAY on the WELSH TRIADS, by Mr. VAUGHAN, of Hengwrt (the Antiquarian).

An ESSAY on BLATOS,—i. e. on a coin bearing the word Vlatos, which Mr. Vaughan (the above mentioned) understood to signify the Bleiddyd or Bladud of the Welsh history. [An impression from this coin is given by Camden.]

Eight Volumes of Mr. LHWYD'S NOTES, taken in his tour through Wales. [The general substance of these notes was given to Bishop Gibson for his edition of Camden.]

Eleven Volumes of his NOTES, taken in his travels in Ireland and part of Scotland, marking his progress and whatever he met

* See CAMBRO-BRITON, No. 14, p. 75.

with worthy of observation as to local or natural history. [In one of these it was mentioned, that it was in consequence of his desire, that the curious Barrow of Grange, in the county of Lowth, was opened; and the description of it was very correct.]

Eight Volumes of **DRAWINGS** taken in these travels of Mr. **LHWYD**, which appeared to have been taken with great care and correctness.

It is known, that Mr. Lhwyd intended to publish a second volume of the *Archæologia*, which, whether from want of encouragement or from other causes, he never accomplished. It is, however, from an inspection of the above-mentioned MSS., certain, that he had been most assiduous in search of information, and accurate in his inquiries; and there is every reason to believe, that the second volume would have added much to that just and acknowledged reputation, which he acquired by the first volume.

That no use had been made of these Notes, further than the communications made to Bishop Gibson, is, perhaps, to be attributed to their having been written partly in Welsh as well as in English, and also to the necessity of a competent knowledge to elucidate many particulars, which were simply noticed, and which the author alone possessed. Singular, indeed, has been the fate of this portion of his labours. Suppressed by himself for want of encouragement to publish them, neglected for a century through ignorance or misconception of their value, and destroyed by accident, when they had just come into the possession of one, sensible of their value and ready to give them to the world.

The following Welsh MSS. from the same collection shared also the same fate:—

A large Folio Volume, containing a Miscellaneous Collection in prose and verse, and amongst which was a copy of the **MABINOGION**.

Sir Hugh Pennant's Collection, the particulars whereof are mentioned in the *Archæologia*.

Two Volumes, 4to., of Extracts relative to Wales, Inscriptions, &c.

To what has already been said little needs, or can, be added. It is some satisfaction even to know what has existed even as a record of genius or industry, of patriotism and liberality, as the stimulus to research, or as the means of appreciating a discovery. Thus far is due to the occasion, and, when regret is unavailing, it is unnecessary to say more.

ETYMOLOGY.

THE WORD "PARDON" AND ITS SYNONYMES IN WELSH, GREEK, AND LATIN.

PARDON one from the clouds of Cader Idris, Mr. Editor, for presuming to obtrude on your pages the result of some wanderings in the regions of etymology, by way of variety, or as a contrast to the discoveries you make in the brilliant atmosphere of London. And, the first word of my text being very necessary to be well understood among friends and foes, I will endeavour to trace its origin and derivation.

Pardon is to be found in most of the European languages, but not of very high antiquity in any. It began to appear in the Welsh upwards of 500 years back; and it has been deemed a legitimate word therein by some learned critics. Yet I have always rejected it as an exotic, in writing my native tongue; but I now begin to surmise that I have been over fastidious in so doing.

In Welsh the word is written *pardwn*, and thence, by inflection, the verb *pardynu*. PAR and TWN are two primitive words, which compounded form *pardwn*, the *t*, in *twn*, taking its soft sound, for want of an appropriate character in the Roman alphabet, represented by the letter *d*. PAR implies *that is upon, contiguous, or in continuity; a state of readiness, or preparedness; a pair, match, or couple*: "I mi àr bar y mae'r bedd,"—*To me in preparation is the grave*. D. G. 1340. TWN is a *break, a fracture, a rising off; a scale, a splint; adj.—broken, severed, splintered*; and its *f.* is *ton*, a *breaker of the sea; tonau, breakers*. Hence the literal meaning of *par* and *twn*, forming *pardwn*, is a *break off of what is upon or joined; a separation*.

The Greek noun ἀφείσις, and its verb ἀφίημι, and the Latin noun VENIA, with the verb MITTO, which imply *pardon*, and to *remit*, shall now be put to the same criterion; because the greater part, perhaps, of the primitives of those two languages are not only preserved also in the Welsh, but they are used in their simple forms, as words of obvious signification.

Etymologists refer the noun ἀφείσις, to the verb ἀφίημι, to *remit*, which enables us to identify it with a Welsh primitive. PI is the *state of being in, or possessed; PIAŦ, possession; PIAW, to own, to become possessed of*. The negative *a*, prefixed to *pīaw*, would form *aphīaw*, to *sever from, to dispossess*.

The Latin term *venia* comes next to be considered. But let it

be first observed, that the *v* is not a radical articulation, according to the principle of the Welsh alphabet, of 16 primary characters, but it is either the soft mutation of *b* or of *m**; and it is a character that has not even a place in the Greek alphabet. Therefore, in seeking for a primitive to *venia*, we must have recourse to one with a radical initial. Many words of common origin, in the Welsh and the Latin, begin with a *g* in the former, and *v* in the latter: as *gwr*, *vir*; *gwynt*, *ventus*; *gwyrth*, *virtus*; *gwir*, *verus*; and the like. A Welsh word, conformable to this principle, offers itself to notice, which is *GWAN*, a *going through*, a *severing*, a *dividing*, a *thrust*, a *stab*; and the verb is *gwanu*: “*Y neb à wanai, nid adweinid.*”—Whoever *he should send away* would not be recognised. *Aneurin*. The *g* loses its sound in certain cases in most languages; and in the Welsh it doth so regularly under various rules of construction.

The last to be noticed is the Latin verb *MITTO*, to *send*, to *dismiss*, to *throw off*; and also used in the sense of its derivative, *remitto*. Etymology refers this to the Greek verb $\mu\epsilon\theta\iota\tilde{\omega}$, of like import; and which comes to our purpose. The common term in Welsh, for pardon, is *maddeuant*, from *maddeu*, and the regular verb is *MA-DDEUAW*, to *let go*, to *set at large*, to *loosen*, to *liberate*, to *dismiss*, to *quit*, to *pardon*. *Eneid-vaddeu*, that is, about to let the soul depart, one condemned to death; *maddeu y dyrva*, to dismiss the multitude; *maddeuynt eu rhwydau*, they left their nets; *maddena vy mod hyved*, pardon my being so bold. It is remarkable, that there is scarcely a difference in sound between the Greek $\mu\epsilon\theta\iota\tilde{\omega}$ and the Welsh *maddeuaw*; as may be seen by dividing it thus, *ma-ddeu-aw*, and pronouncing the middle syllable like the English pronoun *they*, with *ma* before and *o* after it—*ma-they-o*.

Thus it is demonstrated, that the Welsh language has preserved the roots of the words $\alpha\phi\epsilon\sigma\iota\varsigma$, $\mu\epsilon\theta\iota\tilde{\omega}$, *mitto*, and *pardon*.

The old Cymry must have been of a forgiving disposition, by their bestowing a word to ask pardon on most of their neighbours, except the English, whom they suffered out of spite to put up with their own awkward *forgiveness*, till they got their *pardon*, at second-hand, from the French.

Digona hyna.

GEIRION.

* See CAMBRO-BRITON, vol. i. p. 245, for an account of the Welsh radical letters, and also p. 404, where the principle of initial mutations in the Welsh language is fully explained.—ED.

LETTERS ON COLL GWYNFA.

LETTER II.

To the EDITOR of the CAMBRO-BRITON.

SIR,—It cannot have escaped the observation of your readers,—of such, I mean, as may have honoured my former letter with a perusal,—that it forms no part of my plan to enter into any examination of the sentiments of COLL GWYNFA, or indeed of any of those beauties that do not depend on the mere language. To do that would be to criticise Milton, and not Mr. Pughe's translation. My principal object is to point out to the Welsh reader the abundant energy and copiousness, of which his native tongue is susceptible in the hands of a competent scholar; and I cannot conceive, that this could be done more satisfactorily than by laying before his view a translation of that author, who is allowed to have excelled all his countrymen in the learned varieties of his style. "Milton's language," says one of his commentators, "both in prose and verse, is so peculiarly his own, that the style of no former or contemporary writer bears any resemblance to it. From his phraseology the idiom of no learned or foreign language is excluded. To a reader, unacquainted with the foreign and ancient English languages, and incapable of tracing their roots in the learned tongues, the sense and spirit of Milton's phrase must be often unattainable."—It will readily be admitted, then, that a successful Welsh version of language, so erudite, and so diversified, would require no ordinary skill, even with all the "appliances and means to boot," which the translator's materials may be presumed to afford. And, certainly, the Welsh tongue offers, in this respect, no common advantages: its elementary qualities, its endless faculty of combination, the comprehensive force of its compounds,—all combine to give it an extraordinary superiority in this view, and that too without having recourse to exotic roots or foreign phraseology.

But, although Mr. Pughe, versed as he is in his native tongue, had so far all in his favour, he has still had to contend against some disadvantages, arising, as it appears to me, more from a strong and unjustifiable prejudice than from any other cause. I allude now to the popular prepossessions in favour of that peculiar characteristic of Welsh poetry, known by the name of *cyngan-edd*, and which, whatever may be its merits in a mere metrical,

or rather musical, point of view, has, undoubtedly, had an injurious effect on the more important attributes of the muse, and has been the main cause, why the works of Welsh poets; especially of a recent date, appear to so little advantage in an English dress. Conceding, as I most willingly do, to this favourite distinction of our national strains all the merit it may possess as a mere accessory quality in the construction of verse, I can never allow, that it tends, in the least degree, to enhance the force of expression, or to give new beauty to poetical thought. *Cynghanedd*, by which I understand, in its popular acceptance, a harmony of alliteration, dependent, to a certain degree, upon metrical accent, originated, no doubt, in the musical predilections of the bards; and is far from being coeval with the earliest, and perhaps the best, specimens of our poetry*. That such a principle under proper restrictions may have its particular charms it would, perhaps, be too much to deny; but it must be obvious to every one, who has any acquaintance with the modern effusions of our bards, that it has been carried to an unwarrantable and preposterous extent,—that sound has, in many cases, been substituted for sense,—that a mere play upon words has superseded energy and variety of diction,—and in fine, that our native muse has too frequently been stripped of her ancient splendour, to assume, in exchange, the capricious ornament of a cap and bells.

Such do I conceive to be the source of those prejudices, which, as I understand, Mr. Pughe has had to encounter in this novel and bold undertaking. The votaries of *cynghanedd*, and they are many, have no doubt passed at once to the condemnation of COLL GWYNFA, as wanting the embellishment of their favourite jingle. But the writer has had the good sense not to be daunted by this partial prejudication: he has proved,—and his country is indebted to him for what he has done,—that it is possible to give poetical expression in Welsh to the most forcible thoughts and the most splendid images, without any aid beyond the innate richness and dignity of the language.

I shall now, with your leave, offer some farther extracts from

* *Cynghanedd*, as now used, was established as a constituent part of Welsh verse about the year 1350 at a congress, at which Ivor Hael, patron of Davydd ab Gwilym, presided. It had, indeed, been in partial use before, and was acknowledged at a congress held in the ninth century. It may be here noticed, that there seems a natural tendency in the Welsh language to a sort of chiming of consonants, which has, no doubt, led to that abuse of the practice above noticed by Idwal.—ED.

this translation to justify the remark I have just made. I left off in my former letter at the close of the fourth Book. The beginning of the fifth, which abounds in beauties, has been already copied into the CAMBRO-BRITON*; and in a note on the passage it is observed, that the conclusion of Adam's address to Eve, as rendered by Mr. Pughe, is remarkable for its sweetness. I shall, therefore, extract the passage, which is that, wherein Adam is described as awakening his consort.

“Awake,

My fairest, my espous'd, my latest found,
Heav'n's last best gift, my ever new delight,
Awake; the morning shines, and the fresh field
Calls us; we lose the prime, to mark how spring
Our tender plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,
How nature paints her colours, how the bee
Sits on the bloom extracting liquid sweet.”—B. v. l. 25.

“Deffrôa decaf ddyn,

O briawd, hwyaf gael i mi, o Nef
Ti olaf goreu dawn, fy mwynder byth,
Deffrôa; bore á dýwyna, nî
A alwa y maes gwyrf: âa heibio oed
I sylwi twf ein llysiau plydd, ac fal
Blodeua lwyn afalau euron, modd
Y mera noddion gwydd a merfain gawn,
Y taena anian liwiau, neu ar wull
Y saif gwenynen i oddiliaw mel.”—P. 131.

Soft, flowing, and melodious as these lines are in the original, the same qualities are at least equally conspicuous in the translation. The last four or five lines are particularly striking in this respect: such words as *blodeua*, *afalau*, *mera*, *taena*, *liwiau*, and *oddiliaw* are not to be surpassed by the softest sounds in Italian or any other tongue, and far exceed the correspondent terms in English. And, when it is considered, that a mellifluence of diction was particularly appropriate to the occasion, much credit must be allowed to the taste, with which Mr. Pughe has selected his language. The superior beauty of the word “*deffrôa*” to the English “*awake*” cannot fail to be also noticed.

The next extract shall be the latter part of the celebrated Morning Hymn, which, like many passages in this sublime poem,

* Vol. i. p. 101.

has derived from Milton's masterly skill a sweetness, of which the English tongue could hardly be thought susceptible.

" His praise, ye winds, that from four quarters blow,
Breathe soft or loud ; and wave your tops, ye pines,
With every plant, in sign of worship wave.
Fountains and ye, that warble, as ye flow,
Melodious murmurs, warbling tune his praise.
Join voices, all ye living souls ; ye birds,
That singing up to Heaven gate ascend,
Bear on your wings and in your notes his praise.
Ye that in waters glide, and ye that walk
The earth, and stately tread, or lowly creep !
Witness if I be silent, morn or even,
To hill, or valley, fountain, or fresh shade
Made vocal by my song, and taught his praise.
Hail, universal Lord, be bounteous still
To give us only good ; and, if the night
Have gather'd aught of evil or conceal'd,
Disperse it, as now light dispels the dark."—B. v. l. 208.

" Ei fawl, chwi Wyntoedd, o bedryfan chwyth,
Anadlwch war neu fân ; a chwyfwch frig,
Chwi Sybwydd, a phob llys, o arwydd iawl.
Ffynnonau, a chwi, o delori ar
Eich rhed, felysion dyrddau, aed eich mawl.
Chwi holl Fywiolion unwch leisiau maws :
Chwl Adar, hyd bôth Nef yn dwyn eich cân,
Ar edyn ac ar anaw dygwch fawl.
O eddain dyfroedd chwi, a daiar chwi
A gerddwch, syth o drawd, neu isel lusc ;
Doed tyst os, hwyr neu fore, byddaf taw
I fryn neu bant, i ffrwd, neu argel werf
Yn llafar o fy nghân a dysg ei fawl.
Hael cyffredinawl Ion, yn hael parâa
I roi i ni ond da ; ac os y nos
A gludai ddim o ddrwg neu gudd, ffwyrâa
Di hyn, mal weithion tarfa gwawl y gwyll."—P. 136-7.

The smoothest lines in this passage, in the original, are those, which describe the "warbling" of the fountains, and the singing of the birds ; and the translation will not suffer in the comparison, unless it be objected, indeed, that the beautiful repetition of the word "warble" in the English lines is lost in the Welsh. The word "telori," used in the sense of *perori*, to chaunt, does not

seem to embrace the full melody of the original, though the expression,—

—————“ O delori ar
Eich rhed, felysion dyrddau,—

must be acknowledged to be remarkably soft. The line, too,—

“ Bear on your wings and in his notes your praise,”
is very happily rendered by—

“ Ar edyn ac ar adaw dygwch fawl.”

The first line of this extract, it may be remarked, presents one instance, amongst numbers that might be selected, of the comprehensive signification of some Welsh words. This is the word “bedryfan,” (a mutation of *pedryfan*,) which implies the “four quarters of the world.” The Greek, as is well known, abounds in examples of this sort, and which have always been regarded amongst the most prominent beauties of that noble language*.

The following passage describes the descent of Raphael to Paradise, and has always been considered to exceed in beauty, as well as in sublimity, the correspondent passages in Homer and Virgil, which represent the descent of Mercury†.

“ Down thither, prone in flight,
He speeds, and through the vast ethereal sky
Sails between worlds and worlds, with steady wing
Now on the polar winds, then with quick fan
Winnows the buxom air; till, within soar
Of tow’ring eagles, to all the fowls he seems
A Phoenix, gaz’d by all, as that sole bird,
When, to inshrine his reliques in the sun’s
Bright temple, to Egyptian Thebes he flies.
At once on th’ eastern cliff of Paradise
He lights, and to his proper shape returns

* Classical scholars will be at no loss to recollect numerous instances of this peculiarity of the Greek; but I wish to mention one, which has just occurred to me, and especially, as it appears apposite to the occasion. Milton, in his “Masque of Comus,” has the following passage,

—————“ What time the labour’d ox
In his loose traces from the furrow came;”

all of which may be expressed in Greek by the simple term *βαλυσ*. There are many compounds in Welsh, beginning with *Bu*, a term synonymous with the Greek *Βα*, but none, that I can remember, of the same import as this.

† See Iliad, 24. v. 339. and Ænid, 4. v. 238.

A Seraph wing'd ; six wings he wore, to shade
 His lineaments divine ; the pair, that clad
 Each shoulder broad, came mantling o'er his breast
 With regal ornament ; the middle pair
 Girt like a starry zone his waist, and round
 Skirted his loins and thighs with downy gold
 And colours dipp'd in Heav'n ; the third his feet
 Shadow'd from either heel with feather'd mail,
 Sky-tinctur'd grain. Like Maia's son he stood,
 And shook his plumes, that heav'nly fragrance fill'd
 The circuit wide."—B. v. l. 287.

" I lawr ar wysg ei hed
 Buana, a thrwy y nwyfrâwl wybr
 Roth cyfrwng byd a bydoedd hwyliā efe,
 Gan asgell wadal nan ar wyntoedd col,
 Gan aes chwai yna nithia awyr syw ;
 Nes o fewn hawd eryron, gweddaī idd
 Yr ednaint oll yn Benaig, arni oll
 A syllynt, mal yr epnant unig hon,
 Pan i amdoi ei holion yn llan gain
 Yr haul, eheda hyd i Thêb yr Aipht.
 Mwth ar allt dwyrain Gwynfa, ac idd
 Ei addas rith adeiniawg Seraph y
 Disgyna efe ; chwe aden huddent ei
 Osgeddion dwyfawl ; dwy gan doi ei fraisg
 Ysgwyddau ā doronent am ei fron
 A gleinion dlysau rhîawl : canol ddwy
 A dröent am ei gorf fal serw gylch,
 Ei lèn ac ei esgeiriau ā odrëynt
 O bluawr aur a lliwiau trwyth o Nef ;
 Gwasgodent am ei draed y trydedd dwy
 Oc ei naill sawdl yn bluain dudd o liw
 Trylasar awyr. Mal mab Maia oedd
 Ei wedd, a ffrawai ei bluorion fflau,
 O daenu eu pereiddion nefawl tros
 Gylch maith."—P. 139-40.

A few instances of that independent feature of the Welsh tongue, which has, I believe, been already partially noticed in the CAMBRO-BRITON*, occur in the preceding lines, where the words *Penaig*, *Aipht†*, and *Gwynfa* are used, instead of the names employed in all other languages, for *Phœnix*, *Egypt*, and

* Vol. i. p. 99.—ED.

† The etymological reasons for considering this as a primitive Welsh word have already appeared in this work.—See vol. i. p. 374.—ED.

Paradise. The names, adopted in the translation, are in fact purely Welsh: and many other instances may be found in the work of the judicious use Mr. Pughe has made of his learning in this respect. These I design to make the subject of a distinct letter hereafter, as well as to offer some remarks on their presumed etymons.

The remainder of the fifth Book, which is occupied with the discourse between Raphael and Adam, and the account given by the former of the first appearances of revolt amongst the rebel angels, presents no very remarkable passage. I shall, therefore, offer a few extracts from the succeeding Book, which, in its description of the battle in Heaven, comprises so many images of awful grandeur, though it is generally admitted, that in true poetical beauty it is surpassed by some other portions of this divine poem.

The first extract is from that passage, which relates the encounter of Abdiel and Satan:—

“ So saying, a noble stroke he lifted high,
Which hung not, but so swift with tempest fell
On the proud crest of Satan, that no sight,
Nor motion of swift thought, less could his shield
Such ruin intercept: ten paces huge
He back recoil’d; the tenth on bended knee
His massy spear upstay’d: as if on earth
Winds under ground, or waters forcing way
Sidelong had push’d a mountain from his seat
Half sunk with all his pines.”—B. vi. l. 198.

“ Gwedyd hyny, ergyd gwych á gwnai fry,
Na laesai, ond mor ffraw gan ffwrch ar falch
Grib Satan y disgynai, nas na threm,
Nac ymmod mwth y bryd, a llai ei aes
A allai attal y fath ffwrwydr: deg cam
Rhwth ciliai; ac y degfed ar blyg glin
Attegai ei braff waew; mal pe tan
Y ddaiar wynt, neu ruthriad dwfr á wrdd
Wthiasai fynydd coedawg odd ei le
Ar soddi.”—P. 169.

This passage, it will be seen, is, for the most part, very happily rendered: not only is the sense almost literally preserved, but the several pauses of the verse, in which so much of the beauty of Milton’s metre is known to consist, are preserved in the translation. The fifth, sixth, and seventh lines exemplify this. In

the last line but one, however, "mynydd coedawg" does not seem to convey the same comprehensive image as "a mountain with all his pines," nor do the words "ar soddi" form so forcible a conclusion of this sublime simile as those in the original.

The following lines, which succeed the last at a short interval, have been cited among the instances of Milton's attempts to adapt the sound to the sense: and, whether they do so or not, I cannot help thinking them highly poetical. When he represented the chariot wheels as raging, he, perhaps, had in mind the *δρυ μαινέας* of Homer, though, I believe, there is a Scriptural expression still nearer. Let us see, how the passage appears in a Welsh dress:

"Arms on armour clashing bray'd
Horrible discord, and the madding wheels
Of brazen chariots rag'd; dire was the noise
Of conflict."—B. vi. l. 212.

"ar arfau eirf yn tyrfu cras
Ofnadwy ffrwch, a ffraw olwynion certh
Gerbydau prës gwythâent; garw oedd y swn
O drin."—P. 169.

It will surely be granted, that the words employed here are, at least, as appropriate as those in the original: and the pauses, as in the preceding example, are also strictly observed. The word "gwythâent," too, is happily chosen, and corresponds with a similar use of it by Llywarch Hen.

"Yn Llongborth welais i wythaint."
In Llongborth I saw the *rage of slaughter*.

I fear, the limits, to which I ought to confine my letters, will not allow me to make any great addition to the observations I have here offered. I shall, therefore, intrude no more on your pages at present than merely to call the attention of your readers to two other extracts from the sixth Book, and of which it may be a sufficient recommendation to say, that they are marked, in the original, by the genuine characteristics of the Miltonian muse, and are translated with spirit and fidelity by Mr. Pughe.

In the first extract is briefly described the approach of night after the first encounter of the celestial combatants, as well as the manner in which it was passed by both armies.

"Now night her course began, and over Heaven
Inducing darkness, grateful truce impos'd,
And silence on the odious din of war;

Under her cloudy covert both retir'd,
 Victor and vanquish'd : on the foughten field
 Michaël and his Angels prevalent,
 Incamping, plac'd in guard their watches round,
 Cherubic waving fires : on th' other part
 Satan with his rebellious disappear'd,
 Far in the dark dislodg'd ; and void of rest,
 His potentates to council call'd by night ;
 And in the midst thus undismay'd began."—B. vi. l. 417.

" Dechreuai bellach nos ei chwyl, a thros
 Y Nef yn denu gwyll, dyddygai baid
 Boddlonus, gan ostegu trydar trin :
 Is ei chymylawg dawr hwynt naill a llall
 A gilient, buddyg a gorfodawg blaid :
 Ar gaint y frwydr, Mihangel ac ei drech
 Angelion yn byddinaw, dodynt gordd
 Gwyladon ogyrch, tanau llachar ffau
 Cherubig : ar y naill blaid Satan ag
 Ei wrthrynlion á ddifflant, pell
 Tan hudd y gwyll ar darf : heb seibiant et
 Bendodau galwai i gynghor gan liw nos ;
 Ac yn y cyrch dechreuai hyn heb swyd."—P. 176.

The passage, that follows, is the sublime picture of the Messiah's entrance into the combat, and in which, as in former instances, the poet has drawn so copiously from the rich stores of Scriptural imagery.

" So spake the Son, and into terror chang'd
 His count'nance, too severe to be beheld,
 And full of wrath bent on his enemies.
 At once the Four spread out their starry wings
 With dreadful shade contiguous, and the orbs
 Of his fierce chariot roll'd, as with the sound
 Of torrent floods, or of a numerous host.
 He on his impious foes right onward drove,
 Gloomy as night ; under his burning wheels
 The stedfast empyrean shook throughout,
 All but the throne itself of God. Full soon
 Among them he arriv'd, in his right hand
 Grasping ten thousand thunders, which he sent
 Before him, such as in their souls infix'd
 Plagues ; they astonish'd all resistance lost,
 All courage ; down their idle weapons dropt ;
 O'er shields and helms and helmed heads he rode
 Of thrones and mighty Seraphim prostrate

That wish'd the mountains now might be again
Thrown on them as a shelter from his ire."—B. vi. l. 843.

" Y Mab llafarai felly, ac ei wedd
Newidiai i ddychryndawd gwg rhy dern
Ei gweled, ac at ei elynion llawn
O lid yn troi. Ar unwaith taenynt hwy
Y Pedwar eu hadenydd serawl gan
Ofnadwy fwrw hudd, a rhodau tren
Ei gerbyd ffraw á droynt fal pe o swn
Rhyferthwy dyfroedd, neu liosawg lu.
Ar ei elynion anfad rhagddo gyrai efe,
Mal caddug nos; tan ei olwynion llosg
Y crynai gwadal nwyfre trwyddi, oll
Ond gorsedd Duw e hun. Llawn buan yn
Eu plith y cyrchai, yn ei ddeau law
Taranau fil a miloedd daliai, rhag
Ei flaen á fwriai, bath ag ynddynt hwy
A frathent bläon; hwynt o syndawd llwyr
Y collynt wrthwynebiad, glewddid oll;
Eu harfau diles syrthient oll i lawr;
Tros aesawr, tros benorion penau gwymp
Orseddau a Seraphion ceidrion mwth
Y gyrai efe, á fynent weithion rhag
Ei lid o luchiaw eto arnynt y
Mynyddau."—P. 190-1.

It is impossible, I should think, to read these lines without being forcibly convinced of the majestic expressiveness of the Welsh tongue. The following passage,—

—————" a rhodau tren
Ei gerbyd ffraw á droynt fal pe o swn
Rhyferthwy dyfroedd, neu liosawg lu,"

is strongly descriptive, and may be advantageously compared with the Welsh translation of the 24th verse of the first chapter of Ezekiel, from which Milton's illustration is borrowed.

In a word, of the many grand and impressive passages in the sixth Book of *Paradise Lost* there are few, if any, to which Mr. Pughe has not done ample justice. And, surely, it is no mean praise to say, that his language has, in general, come up to that of his great prototype, who, as already observed, had availed himself of his almost universal knowledge to enrich his native tongue with all the various idioms and rich phraseology of other countries. His translator, on the other hand, has never been

obliged to travel beyond the boundaries of his own language, whatever use he may have occasionally have made, and I think very judiciously, of its inexhaustible materials to increase the variety of its combinations, and to give, in consequence, to his diction a degree of strength and luxuriance, which it might not, otherwise, have possessed.

IDWAL.

CHRONOLOGY.

As the study of chronology has ever been considered essential to a just acquaintance with history, any attempt to elucidate it with reference to ancient times needs no apology. On this account, the following Chronological Table, extracted from the Red Book of Hergest*, may be acceptable to those, who take any interest in the ancient history of this country, and particularly of Wales. As this document has, however, already appeared in the Cambrian Register†, its republication here may be regarded by some as superfluous. But, independently, that the work alluded to may not be in every one's hands, it has been considered, that this table might be rendered more interesting by the addition of a few notes, illustrative of the events it records, and which may also have the effect of determining the degree of credit to be attached to its several dates. In this respect, however, the years of our era, as adopted in the Cambrian Register, will be retained, yet without vouching for their perfect accuracy, which, indeed, in a matter of so much uncertainty, was not reasonably to be expected. And, on this point, it may be well to premise, that the table itself, by taking no account of odd months, contains a radical imperfection, independent of what may have arisen from other causes. It is, therefore, probable enough, that some, if not most, of the early dates are not quite accurate, though others are to be vindicated by the concurrent testimony of other documents.

It appears, that this Table was compiled during the latter part of King John's reign, and that the writer must have had access to authorities, that no longer exist, a circumstance, which cannot fail to enhance its value. It may be mentioned, in conclusion, that the last two or three events in the Table are omitted in the following copy, as having no immediate connection with Wales.

* *

* See CAMBRO-BRITON, No. 14, p. 76.

† Vol. ii, p. 312.

CHRONOLOGICAL TABLE FROM A. D. 426 to 1211:

EXTRACTED from the RED BOOK of HERGEST.

A. D.

From the age of Vortigern to the Battle of Badon, which	
Arthur and his nobles fought with the Saxons, when Arthur and his nobles were victorious, 128 years*.	554
From the Battle of Badon to that of Camlan, 22 years†.	576
From the Battle of Camlan to the death of Maelgwn, 10 years.	586
From the death of Maelgwn to the Battle of Arderydd, when Gwrgi and Peredur were slain, 7 years‡.	593
From the death of Gwrgi and Peredur to the Battle of Caerlleon, 9 years§.	602

* The battle of Badon, or Badon-hill, fought near Bath, is, according to Nennius, one of Arthur's twelve battles, and in which he is said to have slain six hundred with his own hand. Be this as it may, however, the victory of Badon was of great importance to the British cause: and Higden informs us, that a peace was thereon concluded between Arthur and Cerdic, wherein the title of the former, as sovereign paramount, was acknowledged.—The Rev. W. Wynn of Llangynhafal, a learned Welsh antiquary and poet, who died in 1760, in a letter published in the *Cambrian Register*, (Vol. ii, p. 516,) states his opinion, that this battle, which he calls that of Baanesdown, was fought in the year 520, which makes a difference of 34 years from the date above given. The truth may, perhaps, be found between these two dates; and it must now be impossible to ascertain the precise year.

† The battle of Camlan was the last, in which Arthur fought, and which proved fatal to him. See *CAMBRO-BRITON*, vol. i. p. 204. According to Mr. Wynn, and likewise the *Cambrian Biography*, this battle took place in 523.

‡ For some account of the battle of Arderydd, called in the *Triads* one of the “three frivolous battles,” see *CAMBRO-BRITON*, vol. i. p. 442. and No. 13, p. 10. Mr. Wynn thinks it was fought in the year 577. Gwrgi and Peredur were twin brothers, sons of Eliver, a distinguished chieftain of North Briton: according to another account they fell in the battle of Caergrau, fought against the Saxon Prince Ida, in consequence of the desertion of their followers on the eve of the battle. And this event has been fixed at 584, seven years after the battle of Arderydd.—Maelgwn Gwynedd, whose death is placed above in 586, is supposed to have died at least sixteen years earlier. See the *Cambrian Biography*, and the *Cambrian Register*, vol. ii. p. 523. However, the authority of Dr. Powell, Sir John Price, and Matthew of Westminster concurs with the account in this chronology.

§ Matthew of Westminster states, that the battle of Caerlleon, which he calls Caerlegion, was fought A. D. 603, between the Britons and Æthelfrid King of Northumberland, and that a great number of the monks of Bangor (Iscoed) were then massacred. According to Bede, too, Brochwel, son of Cynghen ab Cadell, Prince of Powys, commanded the British forces on the occasion: and the battle is farther said to have been fought at the instigation of St. Augustin.

	A.D.
From the Battle of Caerlleon to the Battle of Meigin, 14 years.	616
From the Battle of Meigen to the time when Cadwaladr the Blessed went to Rome, 48 years*.	664
From Cadwaladr to the death of King Offa, 128 years.	792
From Offa to the time, when Teganwy was burnt by lightning in the age of Owain ab Maredudd, 20 years.	812
From the burning of Teganwy to the death of Merfyn Vrych, 33 years †.	845
From Merfyn to the time, when his son Rodri was slain, 27 years.	872
From Rodri to the time when his son Anarawd revenged his death, 3 years ‡.	875
From the Battle of Conwy till Mervyn, the son of Rodri, was slain, 17 years.	892
From the death of Mervyn to the death of Cadell, the son of Rodri, 10 years.	902
From the death of Cadell to the death of Anarawd, 6 years.	908
From Anarawd to Hywel ab Cadell's pilgrimage to Rome, 18 years §.	926
From Hywel's pilgrimage to his death, 19 years.	945
From Hywel's death to the Battle of Carno, 7 years .	952
From the Battle of Carno to the Battle of Idwal's sons, one year ¶.	953
From the Battle of Idwal's sons to the death of Owain, son of Hywel Dda, 24 years.	977
From Owain's death to the reign of Cnud, his son, 27 years.	1004
From Cnud to the Battle of Machawy, when Gruffydd, son	

* For a short notice of this event see CAMBRO-BRITON, vol. i. p. 248.

† According to Dr. Powell's History, Merfyn Frych was slain in the battle of Kettel, fought against the Mercians, under their King Berthrid, in the year 843.

‡ This was the Battle of Conway, called by the Welsh *Dial Rodri*, or Rodri's Revenge, fought, according to Powell, in 878, against the Saxons and Danes. The Britons were commanded by Anarawd, son of Rodri, who, in gratitude for his success, bestowed considerable possessions on the collegiate churches of Bangor and Clynog Vawr, in Arvon.

§ For an account of this event see CAMBRO-BRITON, No. 16, p. 147.

|| This battle was fought on the Carno Mountains between Ieuauf and Iago, Princes of Gwynedd, against the sons of Hywel Dda, who sustained a complete defeat. The date is fixed by Powell at A. D. 949.

¶ This second battle took place in Dyved, which was laid waste by Ieuauf and Iago.

	A. D.
of Llywelyn, was victorious, and the bishop of the English was slain, 42 years.	1046
From the Battle of Machawy to the death of Gruffydd*, 9 years.	1055
[From the coming of Christ in the flesh to that year, 1055 years.]	
<i>From that year to the death of Gruffydd, son of Llywelyn, 6 years †.</i>	1061
From Gruffydd's death to the arrival of William the Bastard in this island, 5 years; and he reigned 21 years.	1066
From William the Bastard till Bleddyn ab Cynvyn was slain, 7 years.	1073
From Bleddyn to the Battle of the Mountain of Carno, 6 years. There Gruffydd ab Cynan and Rhys ab Tewdwr conquered Trahaiarn, son of Caradawg ‡.	1079
From the Battle of the Mountain of Carno to the time, when Rhys ab Tewdwr was slain, 13 years.	1092
From the death of Rhys to that of William the Red King §, 7 years: he reigned, 13 years.	1099
From the Red King to the death of Caradawg, the Monk, 25 years.	1124
From Caradawg to the death of Cadwallon ab Gruffydd, and the death of Maredudd ab Bleddyn, 8 years.	1132
[From the coming of Christ in the flesh to that year, 1133 years.]	1133
From the death of Cadwallawn to the time, when Owain and Cadwaladr destroyed Aberteivi, 6 years.	1139
From the destruction of Aberteivi to the slaughter of the French in Tal Moelvre, 20 years .	1159

* This is supposed in the Cambrian Register to refer to Gruffydd ab Rhydderch, who was a prince of Gwent, and contemporary with Gruffydd ab Llywelyn, by whom he was slain.

† This notice in Italics is added in the Cambrian Register, in order to supply a presumed defect in the original MS., wherein there would otherwise be an omission of six years. Gruffydd ab Llywelyn was killed by Caradog ab Rhydderch in the year above mentioned.

‡ Trahaiarn succeeded to the sovereignty of Gwynedd on the death of his uncle Bleddyn ab Cynvyn, and maintained a long and furious contest with Gruffydd ab Cynan, which, however, terminated in his own defeat and death in the bloody battle of Carno.

§ William Rufus.

|| This was one of the battles gained by Owain Gwynedd, and, no doubt, the same, which gave occasion to the ode of Gwalchmai translated in the first.

	A.D.
From the Battle of Tal Moelvre to the taking of the hostages in the wood of Ceiriog, 8 years.	1167
From the Battle of the wood of Ceiriog to the sacking of Rhuddlan by Owain and Cadwaladr, 2 years*.	1169
From the sacking of Rhuddlan to the death of Owain, 5 years.	1174
[Cadwaladr died after Owain one year, besides from Clement's Eve to Shrovetide.]	
From Owain's death to the birth of Llywelyn ab Iorwerth, 2 years and a half.	1176
From the birth of Llywelyn to the time when Owain son of Madog was slain in the Battle of Gwern y Vinogl, 14 years.	1190
From the death of Owain ab Madog to the Summer of the Irish, 7 years†.	1197
[In the preceding year happened the Battle of the Cretanau. The third year died Rodri son of Owain.]	
From the Summer of the Irish to the taking of Paen Castle, 5 years.	1202
[The preceding year Llywelyn destroyed Mold‡.]	
Two years after the taking of Paen Castle died Gruffydd Cynan§.	1204
The next year after the death of Gruffydd ab Cynan died David son of Owain.	1205

volume of this work, p. 231. The poet, indeed, seems particularly to allude to it, when he says—

“Ac am Dal Moelfre
Mil fanieri.”

Probably too, when the bard, speaking of the three hosts, that opposed Owain on that occasion, says, that one came—

“—— dros for o Norddmandi,”

he meant what are called French in this Chronology. Owain Gwynedd, according to Powell's History, reigned over North Wales from 1137 to 1169, a variation of five years from the date above given.

* Cadwaladr, here mentioned, was a son of Gruffydd ab Cynan, Prince of Gwynedd from 1075 to 1137.

† What the “Summer of the Irish” (*Haf y Gwyddydd*) means is, at present, unknown to the writer of these notes. Perhaps among the readers of the CAMBRO-BRITON some one may be able to solve the mystery.

‡ For a notice of this event see the first volume of this work, p. 137, where the date is fixed as above.

§ This person was not the celebrated prince of the same name mentioned in a preceding note, but, in all probability, a son of Cynan, son of Owain Gwynedd.

A. D.

From the death of David to the interdiction of Mass over England and Wales in consequence of the disagreement of King John and Stephen, Abp. of Canterbury, 5 years. 1210
 [That interdiction continued 7 years over England and 5 years over Wales.]

The next year, succeeding the first year of the interdiction of Mass, Llywelyn ab Iorwerth and Hywel ab Gruffydd went to Rome with John King of England, that the king might do homage to John King of England.

1211

CAMBRIANA.—No. I.

Forsan et hæc olim meminisse juvabit.—VIRGIL.

Once more, perchance, these trifles may delight.—ANON.

THERE is nothing, about which people, of all sorts, sizes, and colours, are more agreed, than they are about the truth of that often-quoted and never-to-be-sufficiently-applauded maxim of “*de gustibus non disputandum est*,” or, in plain English, “*tastes differ*.” And, however paradoxical it may seem, there can be no doubt, that it is this very difference of taste, which keeps us all in such wonderful harmony and good humour. Nor is there any point, on which men shew this difference more than in their taste for reading; their appetites for eating are not more diversified. One man prefers your good solid tome, well stuffed with matter scientific, antiquarian, or philological, which, to borrow an illustration from the learned fraternity of *gourmands*, may be assimilated most happily to a substantial baron of beef. Another has no stomach for any thing grosser than a volume of history, a book of travels, or even the last new poem, which appear to be much of a quality with a haunch of venison, a calve's head, or a dish of wild fowl. A third,—take for example a metaphysician or a novel-reader,—relishes nothing but your whips, trifles, and syllabubs: and a fourth doats only on those miscellaneous compounds, which may be aptly compared with the old English dish of hotch-potch, or the *olla podrida* of Spain. Now, to come to the point, it must be the obvious duty of every literary cook, who undertakes to cater periodically for such a diversity of appetites, to have his larder at all times well and variously stored,—to suit alike the gross feeder, the professed epicure, and the mere mince

of dainties. At least, if he has any desire to see guests at his table, he must take care to be thoroughly provided in this important article of variety.

It is from a laudable conviction of this truth, that the preceding head is now adopted, which will serve occasionally to introduce such literary *miscellanea*, relating to Wales, as may not properly fall under any less general title. The MISCELLANIST may, indeed, be supposed to have already anticipated this purpose: but it should be recollected, that *that* title is confined, as first intended, to original contributions, while the CAMBRIANA will comprise, for the most part, such light articles, as have been previously published, but are only to be found mixed up with less digestible matter. It is not, however, designed, that the plan of the French *anas*, so happily imitated by Walpole, shall be regarded as a model in this instance, any farther than that variety will always form, with the fore-mentioned restriction, a distinguishing feature of the CAMBRIANA. For the rest, the reader, come with what appetite he may, must take the feast as he finds it.

* *

BEES.*

OUR ancestors (the ancient Cymry) held these industrious people in great veneration, and believed them to be of paradisaical origin†. For this reason, their priests taught that the chaunting of mass was not acceptable to the deity unless the lighted tapers were made of their wax. Out of their dulcet stores they brewed their national liquor *metheglin*, or the medicinal beverage‡.

When the country was nearly one continued wilderness, almost every hollow oak was an apiary: and, as the woods were gradually destroyed, the bees were diminished in proportion. Their nests on the wastes were the property of the lords of the soil and rented by some vassals. On freehold lands they were claimed by the respective proprietors. The discoverer of a swarm was entitled by law to a reward of one penny, if they were domesticated bees, and one penny and a dinner, or, in lieu, the whole

* This interesting account is extracted, principally, from the "Survey of North Wales," by the Rev. Walter Davies, p. 348.—ED.

† See Wotton's *Leges Wallicæ*, p. 254.—Bees have always been particular favourites with the poets. Among those, who have given the most fascinating descriptions of them, are Virgil in his "Georgics," B. 4. l. 21., Thompson in his "Spring," l. 504., and Gray in his "Ode to the Spring."—ED.

‡ Was not the general drink *medd*, or mead, somewhat different, perhaps, from *metheglin*?—ED.

of the wax, if they were of the wild race. Whoever cut a tree upon another person's property, in order to get at the nest of bees, was to be amerced the full value of both tree and bees. The respective prices of different swarms were ascertained by law in the following manner:—

	Pence.
The Parent Hive.....	24
The same, after emitting one colony ...	20
The same, after emitting a second	16
The same, after emitting a third	12
The first swarm	16
The second swarm	12
A colony from the first swarm	12
The same from the second swarm	8

Early swarms were reckoned of full value by the first of August: such, as swarmed after that day, were not valued above four-pence* until the following May.

In comparison with the price of other articles at the time the Welsh laws were framed, bees, by the above account, seem to have been very dear, and, consequently, scarce; but the price, set upon them by law, was much above the real price in commerce between buyer and seller. This was owing to the veneration they were held in by the Legislature, and was intended to deter the subject from offending against the statutes made to preserve them. As a confirmation of this opinion, every thing, that belonged to bees, had its value exaggerated in law: even a beehive was appraised at two shillings, when a new plough, without irons, was valued only at two-pence, a cow, with the first calf, 48d., a yearling calf, 14d., and a sucking lamb, one penny.

The sacred esteem, in which bees were held, at length declining, apiaries were gradually reduced to their present fewness of number. However, several persons still execrate the profane act of disposing of their bees for money, but will, nevertheless, let them out for the half share of the money and wax, when they are killed annually in autumn, and the whole live stock to be parted equally between them at the end of the fourth year.

It may not be uninteresting to add to this account, that *medd*, a drink composed of water and honey, was formerly the principal

* Several kinds of pence occur in the Welsh laws: among these are *ceiniog gota*, a current coin, apparently equivalent to our present penny, and *ceiniog gyvraith*, or legal penny, an imaginary money of the value of three half-pence current. Thus six-pence in law were equal to nine-pence in commerce.—See *Wotton's Glossary*.

beverage amongst the natives of Wales. In the time of Hywel Dda the mead-brewer was one of the officers of the royal household: and the following enumeration of his privileges occurs in the laws of that prince. "The mead-brewer shall have his land freely, and a horse from the king, and a share of the visitor's gift-money, and the third part of the wax, which shall be taken off the vat, the two parts being divided between the hall and the chamber, two shares for the hall and third for the chamber." In another copy it is stated that "he claims the covering over the vat or else four-pence, according to the choice of the owner of the feast."

CHRISTMAS.*

THE old customs of this season, detailed in Brand's "Popular Antiquities," are, for the most part, common in Wales. The following too is undoubtedly of British origin, and not noticed in that book. This is, that on Christmas eve a bunch of misletoe is suspended from the ceiling, and each man, bringing a woman under it, salutes her and wishes her a merry Christmas and a happy new year. A similar custom seems also to prevail in France, where the younger peasants, about new year's tide, offer the wish of good luck at the doors of the inhabitants, with this exclamation,—"*Au gui l'an neuf*"—to the misletoe the new year, meaning, probably,—Hail or come to the misletoe, it is the new year,—the beginning of which is very nearly marked by the falling of the berries of that plant. Both of these customs belong evidently to the Druidical institution†.

Another custom, which is now in many places relinquished, was that of the *Plygain*, or service in the church about three o'clock in the morning at Christmas day, when, according to Mr. Pennant, "most of the parishioners assembled in church, and, after prayers and a sermon, continued there singing psalms and hymns with great devotion till broad day: and, if, through age or infirmity, any were disabled from attending, they never failed having prayers at home and carols on our Saviour's nativity." The Christmas carol is still considered essential to the day; and a new one is, for the most part, composed every year, which is

* This account is extracted from the "Cambrian Popular Antiquities" by the late Rev. Peter Roberts, p. 131.—ED.

† See CAMBRO-BRITON, Vol. i. p. 447. for a note, in reference to the Druidical veneration for the misletoe.—ED.

sung in the church after the morning or evening service. And, as a carol is looked upon as an effort of genius, one, which is approved of, seldom fails to raise the reputation of the poet. The subject is, of course, taken from Scripture, and the carol is properly a hymn. Some of these effusions exhibit much poetic merit, particularly those of Huw Morus, who excelled in this species of composition as he did also in one of a very different character.

THE MISCELLANIST.—No. IX.

ANCIENT GEOGRAPHICAL NAMES.

To the EDITOR of the CAMBRO-BRITON.

MR. EDITOR,—THE geography of Orosius, and the navigation of Ohthere in the northern seas, as preserved by Alfred, contain some names of countries and nations, which appear to be useful for the illustration of the history of the British isles; and you may, therefore, judge them worthy of being inserted in the CAMBRO-BRITON.

NAMES OF COUNTRIES AND PEOPLE IN THE NINTH CENTURY.

Thila, *Iceland*;—Igbernia, or Scotland, *Ireland*;—Iraland, *Scotland*;—the country of the Scoti, or Scotland; the south extremity of *Spain**;—Dena, *Denmark*;—Weonodland, *Winedeland*, or Sysyle, the *Wendi*, then inhabiting all the region between the Elbe and the Baltic, east of the Seaxna and Angle, but who are now confined to Lusatia;—Northmanna, *Norway*;—Sweoland, *Sweden*;—Terfenna-land, or the Waste land, *Swedish Lapland*;—Cwen Sea, the *White Sea*;—Screide Finni, and Cwenas, the inhabitants of the present *Russian Lapland*, on the west shore of the White Sea:—Cwenland, or Cwenaland, *Finland*, or all that tract lying east of the Gulf of Bothnia, from the Gulf of Finland northward to the White Sea.

Observations.

1. The name of *Lapland* was not known in the ninth century; and the people now inhabiting that country and *Finland* speak a common dialect, and which is totally different from the languages of all their neighbours.

* The old Irish chronicles make mention of a Spanish colony as coming to Ireland, under the name of *Kin Skuit*, or Skuit nation.

2. The names of *Finnas*, *Finnias*, and *Screidi Finni* are only known as applied to a few scattered people, in the northern wastes of Sweden and Norway, and on the extremity of the west shore of the White Sea.

3. The appellation of *Cwen Sea* is very remarkable, as applied to the White Sea, if we take into consideration, that *Gwyn*, m. and *Gwen* f. imply *White*, in Welsh: and which the Saxons would turn into *Cwen*, in the same manner as our common cognomen of *Gwyn* has been changed into *Quin* by their descendants.

4. There is a great probability that the names of *Finnas*, or *Finni*, and *Finland* are only dialectical mutations of *Cwenas* and *Cwenland*; and, as a curious fact, in proof of such a probability, just so the Irish do actually change the Welsh *Gwyn* and *Gwen* into *Fin* and *Fion*, which mean *white* in both dialects.

5. There was no part of Europe known in the ninth century, to which the appellation of *Cwenland*, *Gwenland*, *Finland*, or White-land was so appropriate, as the region extending from the Gulf of Finland to the White Sea, from its being covered with snow during a great part of the year.

6. Names, descriptive of the features and characters of countries, are the most permanent of any; for they generally remain, as memorials of the first inhabitants, notwithstanding all subsequent revolutions of languages. Even Sweden and Norway, like the rest of Europe, present such memorials, in the names of their rivers and mountains, which are inexplicable by the Gothic dialects of the present inhabitants; and which names appear to preserve the characteristics of a *Cimbric* origin. We may instance the *Dofrine Mountains*, which run south and north, like a backbone, dividing the low lands of Norway from the vales of Sweden: or, to use a *Cimbric word*, that form the *DYFRYN*, or *Vale*, on each side.

7. Our historical Triads say, that the first colony of the *Cymry* came to Britain in a direction from the present Denmark, originally called the Peninsula of the *Cimbri*: and it is worthy of remark, that they must have brought with them their name of *Lochlyn*, for the Baltic Sea; and which name is so perfectly descriptive of such an inland body of waters, that it could only have been applied by a people well acquainted with its form.

8. A dialect of the language, spoken by the ancient *Cymry*, is still preserved by the *Wendi* of Lusatia, who, in the time of Orosius, extended also over the present Sudermania, along the shore

of the Baltic eastward: and this dialect is the connecting link between the Welsh and the various dialects of the Slavonic.

In conclusion, allow me to express my regret, Mr. Editor, that your correspondent P. B. W. should have, this month, given strangers to our language room to doubt, as to the true derivation of the name of *Gwyddel*, when, certainly, it presents no doubt whatever to those who have a correct knowledge of the Welsh. P. B. W. shows a cultivated talent for general investigation; and, for that reason, his tracing *Gwyddel* from *Gwydd*, presence, or cognizance, is the most entitled to notice. He ought, however, to have known the derivation of the name to be from *Gwydd*, wood; and, also, that the terms *Gwyddel* and *Gwyddeli* are still used for a *copse of wood*, and *thickets*. And our bard *D. ab Gwilym* is a satisfactory evidence to the point, when he describes himself, in one of his adventures, to be "*is y cel' wyddeli*,"—beneath the concealing *thickets**.

HANESAI.

Dec. 7, 1820,

WELSH LINES AND EPITAPH.

To the EDITOR of the CAMBRO-BRITON.

SIR,—Reading an old Welsh MS. lately, I was much amused by the following finely descriptive accomplishments, as appertaining to the character of an ancient British chieftain:—

"SAITH CAMP A DDYLY FOD AR WR-BONEDDIG†;"

"Bod yn fardd ar ei fwrdd;
Bod yn oen yn ei ystafell;
Bod yn feudwy yn ei eglwys;
Bod yn baen ar yr heol;
Bod yn ddoeth yn ei ddadl;
Bod yn llew ar y maes;
Bod yn athraw yn ei dy,"

In the same old MS. I admired the following lines upon the subject of Iolo Goch's tenure. Probably, the land was the gift

* The mistake, for such it certainly is, to which Hanesai here alludes, is not chargeable upon P. B. W., but occurs in the "Preface by the late Rev. Evan Evans," of which P. B. W. is merely the translator. Mr. Evans's error was adverted to in a note by the Editor. See No. 16, p. 156.—ED.

† There is, perhaps, a better copy of this production in the Arch. of Wales, vol. iii. p. 125. entitled "*Dewisav gwr Taliesin*," which will be translated at a future opportunity.—ED.

of his munificent patron Owain Glyndwr,—Iolo being his domestic bard and son of Lacy's widow, the countess of Lincoln, who married Iolo's father.—

“Y TRI OEDRAN.”

“Tri oed pawl gwern â fernir yn oedran ci;
 Tri oedran ci yw oed march;
 Tri oedran march yw oed gwr;
 Tri oed gwr yw oedran hydd;
 Tri oed hydd yw oedran gwalch;
 Tri oed y gwalch yw oedran dar;
 Tri oed derwen â fernir,
 O'm gwarant i, ar y grwn tir.”

To the reader, who is learned in the Saxon language, I shall be obliged for a translation of the above verses,—and to the Welsh antiquary I shall feel equal obligation, if he will inform me (through the medium of your valuable publication), who is the author of these beautiful lines, which are on a tomb-stone in my native church-yard, Caerwys.—

“Er rhoi fy nghorph i orphwys—
 Ddyn hawddgar!—i'r ddaear ddwys;
 Cwyd ei lwch o'r trwch lle trig,
 Llygradwy yn anllygredig;
 Cadarn gorn neu udgorn nef
 Ar ei ddeiliaid rhoa ddolef;
 Codant, hwy glywant yn glau,
 A dringant o dir angeu;
 Ac yna bydd gogoniant
 Un argraff Seraph a Sant.”

ANON.

TRANSLATIONS OF THE PRECEDING WELSH LINES AND EPITAPH.

An English version of the Welsh articles comprised in the preceding communication is here given, as well to gratify one part of the writer's wish, as to consult the convenience of those readers of the CAMBRO-BRITON, to whom the originals may be unintelligible. The Editor is unable, however, to answer his correspondent's inquiry respecting the author of the Epitaph at Caerwys, which is certainly well worthy of the epithet above bestowed on it.

SEVEN QUALITIES,
THAT OUGHT TO BE POSSESSED BY A GENTLEMAN.

To be a bard at his table :
To be a lamb in his chamber :
To be a hermit in his church :
To be a peacock on the highway :
To be wise in his discourse :
To be a lion in the field :
To be an instructor in his house.

THE THREE AGES :
By IQLO GOCH.

Three times the age of an alder pole are judged to be the age of a dog :

Thrice the age of a dog makes the age of a horse :
Thrice the age of a horse makes the age of a man :
Thrice the age of a man makes the age of a stag :
Thrice the age of a stag makes the age of a hawk : *
Thrice the age of a hawk makes the age of an oak : †
An oak's reputed age, when three times told,
Describes the tenure of the land I hold.

THE EPITAPH AT CAERWYS.

Though now, beneath this mound oppress'd,
My ashes, gentle pilgrim, rest,
Still from their cell they shall ascend,
Corrupt to incorruption tend,
When to the host of earth is given
The summons of the trump of heaven,
Then shall they hail, with joy, the skies,
As from this house of death they rise,
To glory mounting where they paint
As one the seraph and the saint.

* An account lately appeared in the public papers of a hawk having died in the county of Norfolk, which had been in the same garden fifty years and was considered an old bird when brought there.—ED.

† The patriarchal age, to which the oak grows, is well known. The celebrated tree, which lately stood at Nannau, was a remarkable instance of this fact, having existed, according to tradition, in the time of Glyndwr, and perhaps some ages before. An interesting account of it may be found in the first volume, pp, 226 and 467.—ED.

AWEN CYMRU.

A'th rodd yw athrwydd Awen.—EDM. PRYS.

PENNILLION.

LXXI

Meddwch chwi pa oreu im' eto,
 Ai bod yn glaf o serch ai peidio ?
 Nes cael gwybod pa á ennilla,
 Ai hi á gâ, ai fi á golla.

LXXII

Y mae hiraeth wedi 'm cael
 Rhwng fy nwyfron a'm dwy ael ;
 Ar fy mrôn y mae yn pwyso,
 Fal pe mi yn fammaeth iddo.

LXXIII

I ba beth y byddaf brudd,
 A throï llawenydd heibio ;
 Tra bwyf ieuanc ac yn llôn,
 Rhoaf hwb i'r galon eto :
 Hwb i'r galon, doed â ddêl,
 Mae rhai na welant ddigon ;
 Ni waeth punt na chant mewn cod,
 Os medrir bod yn foddlon.

LXXIV

Tebyg yw y delyn dynér
 I ferch wên a'i chnawd melysber :
 Wrth ei theimlo mewn cyfrinach,
 E ddaw hòno fwynach, fwynach.

LXXV

Diofal yw'r aderyn,
 Ni hau, ni fed, un gronyñ :
 Heb ddim gofal yn y byd, ond canu hyd y flwyddyn.
 Eistedda ar y gangen,
 Gan edrych ar ei aden,
 Heb un geiniog yn ei god, yn llywio bod yn llawen.

LXXVI

Yn y mor y byddo 'r mynydd,
 Sydd yn cuddio bro Meirionydd :
 Na chawn unwaith olwg arni,
 Cyn i'm calon dirion dori.

ERDDIGAN Y CANORION*.

1.

Os yma i Lundain ar ddamwain ni ddaw,
 Cog, eos, na hedydd, o ddolydd rhag braw;
 Ond lleisiau, nid llesol, rhy fradol i frôn,
 A lanwant ol-yn-ol bob heol o hôn;
 Hardd gweled CANORION, rhai mwynion a mad,
 Yn un ar ganiadau iawn lais eu hén wlad:
 Boddineb o wydryn, o delyn, o gan,
 O galon gyfeillgar, môr glymgar a glân.

2.

Gofaled ariannog am log iddo ef,
 A gwyr y rhagoriaeth am driniaeth y dref;
 Gwyr llysoedd hwy lleisiant gan ddadwrdd môr dyn,
 A rhai am ddiwygiad eu siarad yw syn:
 Ond ni y CANORION, hyfrydlon o fryd,
 Canlynwn, tân ganu, i flas hœn byd:
 Boddineb o wydryn, o delyn, o gan,
 O galon gyfeillgar, môr glymgar a glân.

3.

Dowch, feirddion, CANORION, rai dyfnion eu dysg,
 Os unwch chwi yma, ceir mwyndra 'n ein mysg:
 Bydd ini ddwy einioes am un einioes glaf,
 O ganu fal hedydd ar hirddydd yr haf.
 Iawn cofio tra chyfion arferion â fu,
 Ac fal ein hen dadau, cawn ninnau môr gu;
 Boddineb o wydryn, o delyn, o gan,
 O galon gyfeillgar, môr glymgar a glân.

YR HEDYDD†.

Yr hedydd ar fore cyfoda o'i nyth,
 A'i dwyfron yn wlithog, i'r wybr hed yn syth;
 A chyda'r arddwr llawen chwibana dros y ddoll,
 At yr hwyr y dychwela i'w nyth yn ei hol.

* This song, which is the production of the Rev. E. Hughes of Bodfary, was sung at the last meeting of the CANORION at the Freemasons' Tavern, and has been set to music by Mr. Parry. An English translation will be given next month.—ED.

† These lines, which were written by the late Evan Lloyd, Esq., of Maes y Porth, in the island of Anglesey, are a translation of the two English stanzas on a Lark, which will be found in a subsequent page.—ED.

Dysga fod yn esmwyth, dedwyddyd cai fal hon ;
 Boddlondeb sy deyrnas, pan wreiddia tân y frôn ;
 Rho derfyn i'th awydd, a'th nwydau sydd heb ri',
 Boddlonach fyddi efori na heddyw, coelia fi.

ENGLISH POETRY.

TRANSLATIONS OF THE PENNILLION.

LXXI

To fall sick of love or not,
 Tell me, friend, which should I choose,
 Doubting, who the prize has got,
 She who gains, or I who lose.

LXXII

Cruel longing does so tease me,
 'Tween my breasts I feel it seize me,
 There with weight so heavy pressing,
 Like a child its nurse caressing.

LXXIII

Where can be the use, I pray,
 From happiness to sever ?
 While I am both young and gay,
 My heart I'll conquer ever,
 Conquer still, though crosses fall ;
 Yet some are e'er complaining :
 Wealth we need not, great or small,
 Where'er content is reigning.

LXXIV

Yon sweet harp, how it resembles
 Some fair maid, whose soft form trembles
 To your touch, and soon you find her
 Grow beneath it kinder, kinder.

LXXV

The bird, so free from care,
 Nor sows nor reaps a grain,
 But, quite thoughtless through the year,
 He chaunts his merry strain.

Upon the branch he'll stand,
 His eye fix'd on his wing,
 Not a penny at command,
 Rejoicing still to sing.

LXXVI

Plunge yon mountains in the sea,
 That hide Meirion's land from me :
 Ne'er again twill meet my sight,
 Till this heart is broke outright.

* * *

STANZAS

ON THE FORMATION OF THE

METROPOLITAN CAMBRIAN INSTITUTION.

1.

SHADES of the great, the nobly brave,
 Rejoice, the hour, tho' long delay'd,
 Hath come, when, like the ocean's wave,
 In majesty and might array'd,
 The treasures of your native land
 Shall ride sublime from strand to strand.

2.

Cambria, exult! behold, her wings,
 Arous'd from slumber, Fame hath spread;
 Lov'd dwelling of a thousand kings,
 Again she rears thy sunken head :
 See the vast roll her hand displays,
 The records of thy past and glorious days.

3.

She waves her wand, the forms arise
 Of mighty men, forgotten long;
 Hark! to her harp's wild symphonies
 Again she wakes thy beauteous song :
 To modern ear and eye she brings
 Tales of thy minstrels, deeds of thy stern kings.

4.

Before her glance the clouds retire,
 Whose gloom so long hath on thee lain :
 See! bright up-springs the dormant fire,
 Lighting all thy proud domain :

Land of heroes, hail the hour,
That tears thy records from oblivion's power.

7.

Genius of Cambria, dry the tear,
Thy thoughtless sons have made thee weep;
Again thy head in triumph rear,—
Awake thee from thine iron sleep:
Thy long-neglected harp again resume,—
The voice of ages calls thee from the tomb.

6.

O! day of joy, when those, whose blood
In Saxon veins hath run, can glow
To see thy long-restrained flood
Of song and science freely flow,
Bearing the ark upon its tide,
Whose glorious freight hath storm and time defied.

7.

Well may ye speed, who at the helm
Presiding stand, ye who redeem
The treasures of your ancient realm
From Lethe's dull and silent stream:
To you belong eternal praise,
Who from its darkest depths your country's honours
raise. S. R. J.

—◆—

LINES ON THE LARK*.

THE lark in the morning, she rises from her nest,
And mounts in the air with the dew on her breast,
And with the jolly ploughman she whistles o'er the plain;
And at night she returns to her nest back again.

Hence learn to be at ease, and happiness you'll find;
Content is a kingdom, when placed in the mind:
Limit your wishes, nor let your passions stray,
You'll be happier to-morrow than you have been to-day.

* These lines are merely inserted here to afford an opportunity of comparing them with the Welsh translation, which occurs in a preceding page—
ED.

WALES.

GWYNEDDIGION SOCIETY.—The annual festival of this Society took place on Monday the 11th of last month, and was distinguished by the same traits of patriotic feeling, and convivial hilarity, that have marked the former anniversaries of the Gwyneddigion. Several *pennillion* were, according to custom, sung to the inspiring sound of the harp; and a variety of toasts, connected with the national objects of the Society, were given in the course of the evening*. Mr. Parry, editor of the “Welsh Melodies,” was in the chair on the occasion, in the unavoidable absence of the President, Mr. Owen Pughe: and it is scarcely necessary to add, that nothing was omitted in the arrangements of the day, that might contribute to the harmony, whether social or musical, of this laudable meeting.

The Rev. J. Jenkins of Kerry, the Rev. Walter Davies of Manafon, the Rev. W. J. Rees of Cascob, the Rev. D. Richards of Llansilin, the Rev. T. Richards of Berriew, and the Rev. A. B. Clough of Jesus College, Oxford, have recently been elected Honorary Members of this Society, as an acknowledgement of their polite attention, as members of the Committee of the Cymmrodorion in Powys, to such of the members of the Gwyneddigion Society as were present at the late *Eisteddfod* at Wrexham.

* * *

CHURCH UNION SOCIETY IN THE DIOCESE OF ST. DAVID'S.—The premium of Fifty Pounds, offered by this institution for the best Essay on “The necessity of a Church establishment in a Christian country, for the preservation of Christianity among people of all ranks and denominations, and on the means of exciting and maintaining amongst its members a spirit of devotion together with zeal for the honour, stability, and influence of the established church,” has been adjudged to the Rev. S. C. Wilks. The laudable objects of

* The Editor has been given to understand, that, amongst the number of toasts, his humble exertions were not forgotten. He hopes, therefore, he may be allowed to seize this public opportunity of expressing his acknowledgement of the favour, which it has been his zealous aim, with whatever success, in some degree to deserve.

this Society, combining, as they do, the best interests of religion with a due reverence for our church establishment, cannot be too generally or too greatly admired. * *

MISCELLANEOUS LOCAL INTELLIGENCE.—Nothing of any importance has, for some time, occurred in the Principality, that could properly be noticed under this head, under which it is still meant, as originally purposed, to record such events only, as may possess something beyond a mere ephemeral interest*. That this rule has occasionally been transgressed is, perhaps, to be regretted; since it never formed any part of the design of this work, in its present limited size, to encroach upon the province of the newspapers, connected with Wales, any farther than to preserve a remembrance of the really important occurrences of the times, and especially of such, as might have any reference to the cultivation or promotion of Welsh literature. Some notice, however, may be deemed necessary of those religious or political events, that occasionally seem to invite the public attention; and it has always been endeavoured to make such a selection of these, as might be most generally interesting. But on the present occasion no occurrences of this nature offer themselves, if we except the customary meetings of the Bible Associations, and the recent manifestation of public opinion respecting the Queen. The latter subject, as might be expected, has had a popular influence even in Wales, yet by no means to the same extent as in other parts of the kingdom. Indeed, the “friends of the Queen,” as they are called, seem to have been almost entirely confined to the southern part of the Principality, where the abandonment of the proceedings against her Majesty has been celebrated, apparently, with much enthusiasm. A few addresses have also been presented to the Queen from the same quarter. The political feeling of North Wales, however, in this respect, appears to have been different; and, indeed, a better spirit seems now to pervade the whole principality. Several addresses to his Majesty, the result, it may be hoped, of that genuine loyalty, which has ever characterised Welshmen, have at length been voted: and it is due to the county of Anglesey to observe, that it may claim the honour of having first set the example, at least to Wales, if not to the whole kingdom, of thus rallying, in the hour of emergency, around the constitution and the throne. * *

* See the Introduction to the CAMBRO-BRITON, vol. I., p. 4.—ED.

LITERATURE.

WELSH DICTIONARIES.—Although the Welsh language can already boast of two or three dictionaries of considerable merit, it is somewhat remarkable, that the idea of a Celtic or Cimbric Lexicon, embodying all the kindred dialects of the Welsh, has never yet been adopted. The utility of such a compilation, by which the various branches of the ancient Cimbric, such as the Welsh, Armoric, Cornish, and Erse languages, might be brought under one view, and their analogies compared, could not fail to be productive of the greatest benefit to our researches in each of these tongues, and might even tend, in no small degree, to determine the identity of the parent language itself. Some little has, indeed, been done towards this by Mr. Llwyd in his *Archæologia Britannica*; but he does not appear to have embraced the full extent of the idea here contemplated, besides that, even upon his own principle, his labours are extremely limited. Owen's Dictionary,—unquestionably the best, with reference to the Welsh tongue itself, from the minute examination which it makes of its radical properties,—takes no notice, however, of its kindred dialects. Dr. Davies's Latin-Welsh Dictionary does indeed, occasionally, compare the Welsh words with the correspondent terms in Armoric and Cornish; but in this there is no method observed, and the attention of its learned author seems to have been chiefly directed to the Hebrew and other oriental tongues. Add to this, that his work, however valuable, is deficient in some thousand words, which are comprised in the later labours of Mr. Owen. As for the other Welsh dictionaries, whatever may be their merit, they are not to be considered as coming, in any respect, within the principle here alluded to. Nor have the Gaelic and Irish Dictionaries of Shaw and O'Brien any pretension to the character of Cimbric Lexicons. The following extract from the Introduction to Mr. Owen's Dictionary explains, although in a more extended sense, the idea, which has given birth to the foregoing remarks:—"A work of the most beneficial consequence to the cause of truth yet remains to be executed; and which is a comparison of the various languages of the world, in order to discover the affinity existing between them. This, however, ought not to be a superficial performance; but, on the contrary, the stores of every language should be explicitly brought to view and collated together, so as to display accurately their connexions and similarity of character. The result of such a work would be

of the highest value, I conceive, from what I have discovered in the Welsh tongue, and more particularly, as far as I was able, by comparing it with others; and that value of it would consist in establishing most decidedly the proposition, that all languages are derived from a common origin. In addition to this it would likewise shew, which of them has preserved the character of the common parent with the least deviation." The work, above suggested under the title of *Cimbric Lexicon*, would have precisely the same effect with reference to a particular class of languages, that Mr. Owen's remarks contemplate as to languages generally.

The lovers of Welsh literature will be pleased to hear, that the publication of the *CELTIC REMAINS*, with respect to which some observations were offered in the last number, is likely to take place under the auspices of the learned individual then named, who has undertaken to perform this very acceptable service to his country. It is probable, however, as the task must necessarily be one of considerable labour, that it may not be completed in much less time than twelve months.

The Rev. P. B. WILLIAMS, of Llanrug, Carnarvonshire, is preparing for publication a work under the title of "A Guide to Tourists in the County of Carnarvon," which cannot fail to prove interesting to the admirers of that romantic part of North Wales.

A Welsh translation of the "Economy of Human Life" is now in the press, the work of a gentleman, who is well qualified to do ample justice to the undertaking. It will be printed on a cheap plan, so as to answer the laudable purpose of disseminating the very useful instruction, comprised in that valuable little work. The Editor cannot help profiting by this opportunity, to recommend this example to the general adoption of such of his countrymen, as may be capable of the task, and who feel an anxiety for the cultivation at once of their native tongue and of sound knowledge. For, he conceives, that these ends are to be more effectually attained by the translation of English works of acknowledged celebrity and utility, than by the publication of such crude and unedifying treatises, as have too often appeared in the Welsh tongue. For, without the least disrespect to any Welsh authors, it must be admitted, that our modern productions are not, in general, remarkable for the interest of the subjects, of which they treat.

* * *

OBITUARY.

SEPTEMBER.—3d. Thomas Smith, Esq. of Foelallt, in the county of Cardigan.—10th, Ann, wife of Thomas Le Breton, Esq. of Cardiff, a lady distinguished by a truly religious life.—13th, At Brynllithrig, near St. Asaph, the Rev. Peter Whitley, senior vicar of St. Asaph Cathedral, and rector of Cwm in the county of Flint, a gentleman generally and deservedly respected.—23d, Rev. Stephen Evans, of Llanfechan, in the county of Montgomery, for many years curate of that parish.—29th, Edward Haywood, Esq. of Crosswood, in the same county. OCTOBER.—6th, At Hereford, aged 100, Mary, relict of Edward Matthew, Esq. late of Aberavon, Glamorganshire.—*id.*, In the parish of Llangain, Carmarthenshire, Isaac James, labourer, at the advanced age of 103.—9th, At Heytesbury, in the county of Wilts, aged 47, Catherine, wife of the Rev. D. Williams, and eldest daughter of James Williams, Esq. of Chepstow,—a lady distinguished by her many domestic virtues, and her truly pious disposition, which was particularly exemplified in the patience and fortitude, with which she sustained her last long and painful illness.—13th, William Edwards, Esq. of Hendre House, near Llanrwst.—15th, At Aberystwith, Mrs. Mary Davies, aged 65 years.—Watkin Morgan, Esq. late of Aberystwith.—21st, At Montgomery, Elizabeth, wife of Edmund Edye, Esq., solicitor of that town, much esteemed and lamented. At Penmaen, near Machynlleth, Mrs. Vaughan, wife of Lewis Vaughan, Esq.—26th, At Laugharne, after a lingering illness, Louisa, wife of Capt. W. Laugharne, R. N.—27th, Rev. William Rowlands, A. M., Rector of Cerig-druidion, in the county of Denbigh. NOVEMBER. 1st, Mrs Price, aged 60, widow of the late Dapiel Price Esq. of Abergwenlas in the county of Carmarthen.—4th, At Llysenwydd in Carnarvonshire, aged 65, the lady of W. Lewes, Esq. of that place.—6th, At Monmouth, aged 74, Richard Philpotts, Esq., a gentleman highly respected, and one of the oldest inhabitants and burgesses of that town.—13th, John Morris Esq. of Pentrenent, Montgomeryshire, a gentleman generally esteemed in the various relations of life.—16, Clopton Lloyd Esq. of Garthlwyd, Moutgomeryshire.—20th, Howell Price Esq. of Berthlwyd, Carmarthenshire, one of his Masjesty's Justices of the Peace for that connty.—21st, Edw. Davies Esq. of Rhiwlas, youngest son of the late Hugh Davies Esq. Banker, Machynlleth.